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The AMERICAN FRIEND

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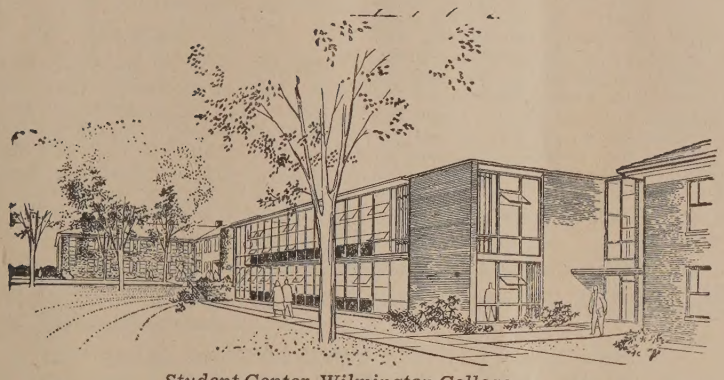

Student Center, Wilmington College

Conference Message

The 1957 Conference of Friends in the Americas, meeting June 26-July 3 at Wilmington College, Wilmington, Ohio, sponsored by the Friends World Committee for Consultation, prepared the following message after its week of meetings, discussions, worship and fellowship:

To Friends Everywhere:

We have met together on a Quaker College campus, a group of Friends from Canada, Cuba, Costa Rica, Jamaica, Mexico and the United States, with treasured visitors from England, Japan, Australia and New Zealand, to help each other grow in the experience of God and find ways to live our faith in this world.

This gathering of Friends has been marked and molded by the presence of families, and the sight and sound of children everywhere has brought a sense of well being and joy in the strength of family life among us. As we have met, we have been keenly conscious of young Friends meeting in the camp nearby.

Many concerns have come before us. We have searched the tenets and demands of our peace testimony. We have reaffirmed our deep belief that God loves all equally and that prejudice and intolerance are unbearable restraints on a body of Christians. We are committed to make equality and brotherhood realities in our homes, our schools, our Meetings, our working, and our social worlds. We have sensed the deep concern behind missions and service and have sought for openings for greater mutual support. We have had laid upon us the great intellectual task of formulating our faith

(Continued on inside cover page)

Conference Message

(Continued from cover)

by sharing and learning in regard to the Holy Spirit, world religions, missions, evangelism, ecumenical relations and political and economic responsibilities so that we may express to the world the life that is within us. Perhaps most important, for many this has been a time of developing spiritual strength and a time when Christ has truly spoken to their condition.

We have come together with a hunger for community and understanding. We have found in worship a place where we can meet. Any bringing together of as diverse a group as we are points up not only our likenesses but our differences. In the midst of our deep division we have felt the uniting love of Christ, and as He is available to us, so He is available to the rest of the world.

We have been mindful of those who are not with us. They are missed and needed when such a gathering of Friends searches corporately for the will of God.

We have been favored by Christ's ministry through many Friends. We have been moved by the integrity and concern of Kathleen Lonsdale, whose accomplishments as a scientist have made her religious message so pertinent for this age. We believe that reliance on military power denies Jesus Christ's example in His life and His death. Our belief in the power of Christian love is combined with the recognition of a longing among all peoples that war be abolished. This belief and this recognition impel us to renewed activity in building the conditions and institutions necessary to the achievement of world peace and disarmament. We speak out against the continued testing of nuclear weapons as an offense against mankind. Those who have died and those who will die because of our illusory belief in weapons of fear stir us to agonized protest. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." We want peace and we dare not trust it to the god of war.

In our sick world the feeding of men's bodies and the care of their souls are complementary duties for the Christian. The misery, the fear, the ferment in our world demand the working and witnessing of each one of us until the will of God really is done on earth as it is in heaven.

The Sunday evening address by Kathleen Lonsdale on "The Spiritual Sickness of the World Today" was one of the high points of the Conference. Her address will soon be available in printed form. Kathleen Lonsdale is a scientist and atomic researcher, the first woman Fellow of the Royal Society, a Dame of the Commonwealth (feminine equivalent of knighthood), the mother of three children, an elder in Westminster Monthly Meeting of London Yearly Meeting, and an active pacifist. She is shown here holding an atomic structure.

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COMING

Because the Wilmington Conference was but the second time American Friends have met together, we feel it is of enough importance to devote the major part of another issue to it. In a coming issue, three Friends, including David Scull and John C. Harvey, will discuss their reactions to this gathering of Friends and their hopes for the future.

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Editorials. . .

From Scandinavia to Holland —An Editorial Travel Story

Errol T. Elliott, as Chairman of the Friends World Committee, is now on a two month itinerary of visits to European Friends. The first installment of his travel journal appeared in the July 11 issue.

A story told to me recently by a Dane is of an American tourist who in flight was making the traditional "quick trip" to Europe. The captain came by his seat and pointing through the window said, "Down there is Paris." The American replied, "I don't care about the details—what country is it?" We Americans are generally in a hurry. I found one yesterday riding in from the airport to eat a dinner in Holland, then to fly on to another country. Hop, skip and jump is not just an American children's game—it carries over into our adult habits. But this pattern of American travel is explained partly by the nature of Europe itself— broken up into relatively small countries, each having its own interesting culture and scenic attractions.

Whether in one country or another the American, from a relatively new country, is impressed with the "old world" atmosphere, accented in architecture and cultural habits more than in dress and costume. The latter has largely disappeared until one cannot distinguish between a Dutch person, in whose country I am now, and the American that occasionally identifies himself by his speech on the street or in the bus. They all look like Americans, and it is to one's comfort and convenience that many of them can speak some English.

Understanding Scandinavian Life

Not being greatly different from the American tourist I have only "scanned" Scandinavia as I stopped to meet and discussed common concerns of Friends in Norway, Sweden, Finland and Denmark — my third visit with most of them. Finland is hardly Scandinavian in the complete sense because her language is so completely different from the other three countries. Probably due to a common origin by migration from the Ural Mountain areas her language bears a slight resemblance to Hungarian, but to that of no other European country. However about ten percent of the Finnish people are Swedish spoken and the Friends Meeting in Finland is a part of Sweden Yearly Meeting.

The new Quaker Center in Stockholm is a focal point for the more than 100 members of the Yearly Meeting. As British and American Yearly Meetings go, that seems like a small number, but for whatever it lacks in size it easily compensates in significance and uniqueness within Scandinavian religious life. Their context of life is quite different from that of much of America, particularly that part which I know best—the Central and Western parts.

In all four of the Scandinavian countries the State Church (Lutheran) to which nearly all citizens belong makes church life more of a national and civic pattern, quite distinct from the American concept of separation of church and state. To be a Quaker here is not always equivalent to breaking with the national pattern (well nigh a patriotic concept) for some Friends belong to the State Church and hold membership with a Friends Meeting at the same time. But for all Friends it marks a rather distinct departure from the norm of collective life in the nation. To withdraw from the State Church is, in the minds of some citizens, a serious step and, in some cases such as that of teachers, presents a difficult economic position.

It is reported that State Churches are very poorly attended. Yet old church buildings are pointed out with historic pride. The architectural styles and the paintings and statuary present an interesting study of the past. One might get the impression that churches are more for exhibit than for use as living functional centers. Yet one church gathering which I attended in Helsinki had over two hundred in attendance in a well filled room. One hears also of other churches which attract attenders and are involved in community welfare. The "free churches" (not state supported) are on the whole better attended.

Such is the context of life, so different in many respects, from the American form. The visiting Friend needs to understand something of this national background of life quite as much as to understand Friends and their Meetings. Indeed the Friends Meeting must be understood *against* this background of traditional formalism in religious faith and practice if he is to understand the significance of the Friends here—a faith and practice that is not to be appraised against the American Quaker situation.

Meeting with Friends

A gathering of twenty-five Friends in the excellent new Kväkargarden in Stockholm, which centers the activities of Swedish Friends, was a rather good attendance during vacation months of the year. Here as well as a Karlstad and later at Helsinki the questions related to the diversities of Friends—pastoral Friends in America and East Africa— to race relations in America and what Friends are doing about them, and always questions about the atom bomb testing. In Denmark a new question was raised regarding automation in factories and its effect on unemployment, etc. The latter question is pertinent to every country, but that of race relations does not exist for Scandinavian countries. There are few if any Negroes and not many of other races. The Laplanders in the North of Norway come nearest to a race problem, though with no tension existing, rather an indifference to their welfare.

Karlstad and a smaller gathering in the home of Jan and Birgit Lundeberg; Stockholm with its sizeable attendance; Helsinki in Finland, with their usual members and some work campers, and where to my delight I met Onni Rauha of Turku, Finland, formerly with our

Friends Africa Mission in Kenya, and travelling American Friends David Richie of Philadelphia, Rolla Foley formerly of Ramallah and now of New York, and Ellen Scott of Western Yearly Meeting; the meeting of a few Friends in the home of Mogens and Charlotte Peile Clausen and the meeting for worship at the center in Copenhagen with Danish Friends — all these gave a common impression of intelligent interest in the real issues that face Friends. Never did we escape the question of world peace, our responsibility at the United Nations and our racial divisions. All of these we placed against the background responsibility of the Friends World Committee for Consultation.

A Day with Dutch Friends

I am now in Holland and at the Center in Amsterdam. Holland (Netherlands) is not to be classed in any sense as Scandinavian but with the Benelux nations of Belgium, Netherlands and Luxembourg, so far as political thought generally goes.

How paths cross and recross in the complex of international travel in our age! Today at the Rotary Club, a Dutch member, not a Friend, had been in the home of Arthur Bye and knew the Pereras and others in Scarsdale Meeting. His name, Langelaan, will stick in my memory for a stimulating conversation. Through him I was also reminded of certain facts relating to Bilthoven School, started here in Amsterdam by Kees Boeke, and the school at Ommen, still run by Friends. Four hundred small Rotary banners around the room showed the degree in which Holland is a cross roads for world travel, for these banners were brought one by one from other clubs in other countries as members travelled through Amsterdam. So much for a glimpse at the business fellowship side of world interchange.

Dutch Friends asked me to speak on "The Work in Africa Out of Pastoral Background." This was one of the most deeply stirring meetings I have experienced in the present series with European Friends. We placed the race situation in America against the work of Friends in Africa and asked whether we carried equal concern for people of color whether at home or abroad! We reviewed the opportunities at the United Nations through the Quaker staff sponsored by the Friends World Committee and the American Friends Service Committee.

"What if . . ."

As I leave Holland for England, Ireland and finally Germany Yearly Meeting in the Eastern Zone, the possibilities of learning from one another have struck me forcibly. What if we of the pastoral-evangelical emphasis could learn the quiet thoughtfulness and deep concern of the non-pastoral Friends in the area of great human problems, and what if they in turn could find the stirring sense of mission and gospel outreach that comes from the Friends who brought East Africa Yearly Meeting to birth!

What a power the Society of Friends could be if we all had the patience, the goodwill, the forbearance and the faith that could bring it forth. E. T. E.

(To be continued)

Harmony or Dissonance?

The 1957 American Friends Conference

By Helen G. Hole

Six hundred and fifty representatives of the Society of Friends in the Americas gathered recently at Wilmington College for eight days of worship together, discussion together, singing and playing together. We came from many places and many backgrounds: from the Pacific coast and the Atlantic seaboard, from Canada and Mexico, from Jamaica and the Middle West, from meetings as close as Wilmington itself and as far as Costa Rica. Visitors from England, Japan, India, New Zealand and Tasmania participated in our sessions and helped to broaden our perspectives and deepen our insights. We represented Yearly Meetings of long standing and historic tradition, Yearly Meetings recently established, loosely organized associations of Friends' Meetings in a given area, and new independent meetings under the care of the World

Helen G. Hole of Richmond, Indiana, led a discussion group on "Deepening One's Personal Religious Life" at the Conference. The wife of Allen D. Hole, the mother of four children and a teacher, she is also known as a devotional speaker. She served on the Program Committee for the 1955 *Five Years Meeting of Friends.*

Committee. Friends accustomed to pastoral worship sat beside those who attend unprogrammed meetings. All ages were represented also, from babes in arms to grandparents, and each had his place in the pattern of our deliberations. The Young Friends of Junior and Senior High School age meeting at near-by Quaker Knoll were a strength to us, and the children, participating vigorously in their own program on campus, gave heart-warming promise for the future. Probably no conference representing so wide a range of the Quaker fellowship has ever had such a low average age level.

So we met in all our diversity of age and background, practice and belief. At first, especially for those without previous exposure to the variety of strains of Quakerism, there was the shock of the unaccustomed, the clash of differing vocabularies and theologies. But as the week wore on, and we had been able to know the reality of worship together and to share our religious experience on deep levels, the different voices of Quakerism began to blend. It was a thrilling not-to-be forgotten experience to distinguish this motif as it developed and grew. As the deep underlying unity beneath our belief and traditions made itself heard and found its echo in each individual, we became

aware not of dissonance, but of the harmony that comes from the blending of complementary voices. And so we had the stirring premonition of a potential world-family of Friends only as yet partially realized: the same fellowship which George Fox and the early Friends envisaged as they sent their living and written epistles across the world, speaking cheerfully to that of God in every man.

Douglas Steere's speech on "Fresh Tasks for Friends" opened new vistas of the possible service Friends in general and the World Committee in particular may perform in our time, and challenged us provocatively to pour our intellectual, physical and spiritual energies into these tasks. At another evening meeting three speakers, each of whom represented a different strand of Quakerism — Richard Newby, Walter Williams and Gilbert Kilpack—brought us face to face with the necessity to carry the message of Friends to others, not because evangelism is a duty, but because it is the inevitable outcome as we have encountered Christ in our personal lives. And finally our English Friend, Kathleen Lonsdale, gave a lucid, intransigent presentation of her belief in a law of love which must operate in all areas of life, and which precludes recourse to violence in the international tensions and conflicts of our time.

Though the speeches of these Friends challenged us and deepened our thinking, the real business of the conference was done in the Worship-Fellowship groups and the Discussion groups. Here, as individuals, we wrestled with the implications of these truths for ourselves and for our meetings. We found ourselves asking such questions as:

What is true evangelism?

What is the relevance of theology to our Quaker beliefs?

Are the feeding of men's bodies and the care of their souls complementary duties?

What is the living, modern expression of our historic peace testimony?

In what ways can we deepen our spiritual life so we shall have the capacity to respond to the needs of our time?

What justification have our Quaker schools and colleges for their existence?

In what ways can our family life and our religious education be the expression of our deepest beliefs?

What are our responsibilities in the political and economic patterns of our day?

In the Worship-Fellowship groups particularly it became possible for Friends to voice some of their deepest perplexities: their consciousness of their weakness in the life of prayer; their perplexity on how to meet the evils of discrimination and injustice; their powerlessness in the face of the inevitable personality conflicts which develop in any closely-knit community; their acknowledgment of involvement in the patterns which create war. The threat of war and use of intimidation and violence to avert it weighed heavily on us all. Though we were not entirely united on how to meet this threat, each one of us was driven to search his own life for the seeds of war. A conference statement reaffirming our opposition to war and protesting against the testing of nuclear weapons showed our united concern for peace. As we faced these difficulties, we took comfort from each other, found our sights raised, and our beliefs strengthened that these problems can be met and these questions solved with the help of a greater power than our own, a power which is available to each one of us.

The highest moment of the conference was probably the meeting for worship on the last evening following Maurice Creasey's talk on "The Theology of the Holy Spirit." Here, perhaps more than at any other time, we became aware of ourselves as one, united in that which is eternal and conscious of ourselves as workers together in a fellowship of which Christ is the Master.

As we parted after the final session, most of us were thoroughly

(Continued on next page)

PLAIN SPEECH

Great Prayer

Many of us pay a price for being born and reared as Quakers. The major price is the omission from our lives of many features which are needed in a really full spiritual life. One of the most obvious lacks concerns written prayer.

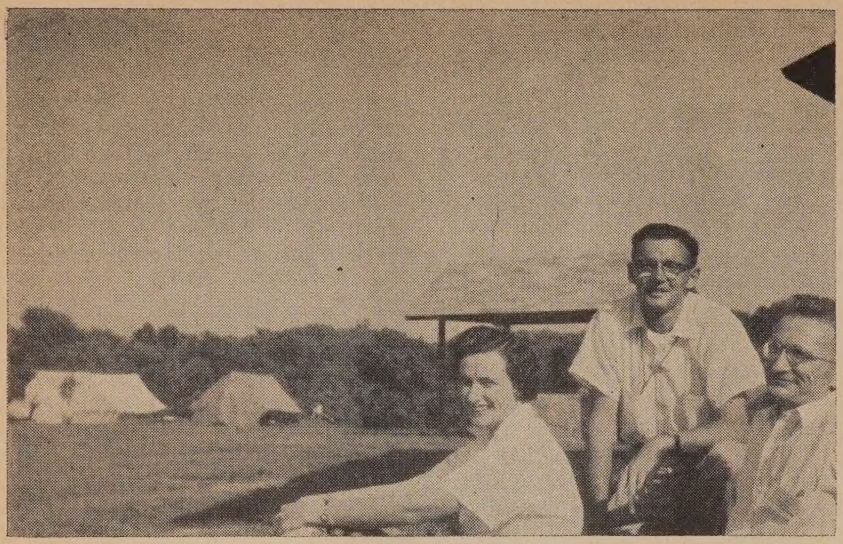
We have always known the importance of prayer, but we have tended to suppose that prayer, to be genuine and spiritual, must always be spontaneous and unpremeditated. The result is that many Friends have no serious acquaintance with the great models of sincere devotion. We have some vocal prayer, though seldom enough from enough people, but our prayers tend to ramble on in thoroughly undisciplined ways. The great cure for this is to acquaint ourselves, thoroughly and regularly, with prayers that have been written by devout persons in other years. The easiest way to do this is to own and use the *Book of Common Prayer,* or some other excellent compilation. It is especially desirable to keep such collections in a dining room so that they can be used at meal time to supplement our own unaided and spontaneous efforts.

How strange to suppose that a written prayer is somehow of less spiritual value than one made up on the spur of the moment! It is surely not self-evident that the unrehearsed is any nobler than that which is worked out in the pain and effort of private devotions, as all of Dr. Johnson's famous prayers were. How wonderful that we can share his devotions with him now, after nearly two hundred years, as the great rugged man prays, before starting his famous Dictionary:

"O God, who hast hitherto supported me, enable me to proceed in this labour, and in the whole task of my present state; that when I shall render up, at the last day, an account of the talent committed to me, I may receive pardon, for the sake of Jesus Christ. Amen."

Many Friends do not seem to realize that we have a number of printed Quaker prayers. Some of these are easily available in *Christian Life, Faith and Thought in the Society of Friends,* which is Part I of the London Discipline, but many more can be found in connection with old Quaker sermons which were taken down stenographically. The usual practice was to end the sermon with a prayer. If we study what others have done our own prayers may be better.

D. E. T.



The trees, tents and drinking fountain at Quaker Knoll, the Wilmington Yearly Meeting campsite on Lake Cowan, are shown in the background while Young Friends conference leaders Joy Newby Cronk of Philadelphia, assistant director for Junior High; David O. Stanfield of High Point, North Carolina, director of the camp; and Thomas S. Brown of Westtown School, one of the resource people, rest for a few minutes from the strenuous activities of the younger Friends.

aware of the tasks which lie ahead. We must meet again before too long, to begin our search at the point where we left off; we are ready now to probe much more profoundly into our beliefs in a way which would have been impossible before this new discovery of our common commitment. We must strike deep into the experience of God's power to fit us for His service. A new vision is needed of the work of our Society. In an era when size and speed and complexity are valued, our lives must show the power of simplicity. In an age when men think of humanity in the mass and are calloused to individual suffering, we must be among those who care. We need to rid ourselves of the desire to be among the great and the powerful of the earth, and ally ourselves rather with those who are exploited and cast out. And, in a time when the great desire of men is for security, for which they strive frantically, clutching at the weapons of greed, hatred, violence and brutality, we must recognize that *there is no security*—or rather that our only security lies in being followers of the Prince of Peace.

Is it better to save one soul, or to feed five thousand hungry men? One cannot make such an assessment. The one saved soul may, out of the overflowing love that he has experienced and in direct obedience to the command of Christ, go out to feed ten thousand; or some of the men and women who have been fed may thereby learn something of the love of God and go on to find Him for themselves, since God's love is always reaching out to men.

Kathleen Lonsdale

* * *

The life and death and resurrection of Jesus Christ are evidence of the power of God which transcends all human power . . . Christians who deny pacifism deny the power of God against evil.

Kenneth Boulding

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ACADEMIC YEAR STARTS SEPTEMBER 30, 1957

GEORGE I. BLISS, Director, Thomas Rd., West Rindge, N. H.

Conference Notes

The daily program of the Conference included discussion groups meeting for an hour and a half each morning. Participants in the conference chose the topic in which they were most interested. Topics and leaders were:

Deepening One's Personal Religious Life: Thomas S. Brown of Westtown, Pennsylvania; Helen G. Hole of Richmond, Indiana.

The Local Meeting: Russell Brooks of Montague, Massachusetts; Russell E. Rees of Richmond, Indiana; Marshall O. Sutton of Baltimore, Maryland.

Facing the Implications of our Faith: Kenneth Boulding of Ann Arbor, Michigan; Dorothy Brown of Murfreesboro, North Carolina; Paul A. Lacey of Philadelphia, Pa.

Friends Concerns for Missions and Service: Sumner A. Mills and Lela Mills (co-leaders,) of West Newton, Indiana.

Relevance of Theology for Friends: J. Floyd Moore of Guilford College, North Carolina and Wilmer A. Cooper of Washington D.C. (co-leaders.)

What is our Role in Christian Unity?: Bernard Haviland of Westtown, Pennsylvania.

Goals and Methods of Religious Education: Bernard Clausen of Philadelphia; John C. Harvey of New Castle, Indiana; Ruth Day of Black Mountain, North Carolina, (co-leaders.)

Family Life: Elise Boulding of Ann Arbor, Michigan; Edwin A. Sanders of Pasadena, California.

Our Friends' Schools and Colleges: Samuel D. Marble of Wilmington College and Leanore Goodenow of Scattergood School, Iowa, (co-leaders.)

Those interested in trends among Friends will notice that of the above discussion groups, so many Friends were interested in personal religious life, in the local meeting, in the implications of our faith and in family life that more than one group in each of these fields was held. The areas of missions and service, theology, Christian unity, religious education and schools and colleges attracted interested and alert Friends, but in fewer numbers than the more personal topics.

* * *

Twenty-five Senior High and about fifty Junior High Young Friends had a separate conference program at Quaker Knoll, about nine miles from Wilmington, while

their parents attended the conference. Leaders of the camp program were David O. Stanfield of High Point, North Carolina; Lorton Heusel of Chicago, Illinois; Elwood and Joy Newby Cronk, Spahr Hull and Olcutt Sanders of Philadelphia; Robert and Ardith Hinshaw of Barnesville, Ohio; Margaret Smith of What Cheer, Iowa; and Don Hymer of Normal, Illinois. The Conference program at Quaker Knoll was well-planned, but the High School age Young Friends protested—they would rather have been participants in the adult conference! Perhaps some combination of camping and participation can be worked out for older Young Friends at the next Conference.

* * *

The presence of families and many children was a striking feature of the second conference — with eight children in one family being the record. A special program on the campus and in nearby schools was held for nursery and grade school children, with Harold and Evelyn Smuck of Valley Mills, Indiana; Wanda Hodge, Elizabeth Peterson and Isabel Rose of Wilmington; Mary Elizabeth Brunson of Plainfield, Indiana; Margaret Taylor of Chicago; Agnes Coggeshall of Collegeville, Pennsylvania; and Dan Kinsey of Oberlin, Ohio, as leaders.

* * *

James F. Walker of Philadelphia, Secretary of the Friends World Committee, American Section and Fellowship Council, and Dorothy Gilbert Thorne of Wilmington, Chairman, presided over the plenary sessions of the Conference of Friends in the Americas, aided by Eric Curtis of Earlham College as recording clerk. Co-chairman Mary Hoxie Jones of Philadelphia and Herbert Nichols of Wilmington and Treasurer Horace Stubbs of New York were responsible for conference planning and steering.

Other hard working Friends included Lila Henley of Richmond, Indiana, chairman of the Registration Committee; Murial Hiatt of Wilmington, chairman of the Hospitality Committee; Rebecca Marble of Wilmington, chairman of on-campus housing; Hi and Margaret Doty of Chadd Ford, Pennsylvania, managers of the book display; Robert Rumsey of Wilmington, in charge of Sunday visitation; Robert and Helga McCoy of New Vienna, Ohio, in charge of transportation. Ellen Paullin of Hartford, Connecticut, and Lawrence Apgar of Richmond, Indiana, directed the musical efforts of the Conference, which were considerable.

Ralph Rose, Secretary of the Midwest Friends World Committee office, and office secretaries Virginia Williams, Hannah Stapler, Mary Ellen Hamilton and Fran Warren were, of course, invaluable.

* * *

A Visual Epistle of color slides and tape recordings brought greetings from Friends around the world to the Conference held at Wilmington. The first such audio-visual message ever to be used by Friends, the slides of Meeting Houses, Quaker activities and Quaker families brought to the Friends gathered in Wilmington a vivid sense of the world family of Friends. Friends in Kenya, Japan, Great Britain, Sweden, Madagascar, the Union of South Africa, Southern Rhodesia, New Zealand, France, Germany and Holland cooperated by sending slides and tape recordings which were compiled into a message. Music as well as greetings was included from Sweden, Madagascar and Kenya. Duplicates of the Visual Epistle will be available from the Friends World Committee office at Wilmington College, Wilmington, Ohio, for the use of Friends Meetings. Ralph Rose and Herbert Nichols compiled the Epistle.

* * *

Friends attending the Conference separated on Sunday morning, June 30, to attend various Friends Meetings in the vicinity of Wilmington. Center, West Milton, Cuba, Springfield, Chester, Caesars Creek, Fairview, East Cincinnati, Yellow Springs, Spring Valley, Xenia, New Burlington, Wilmington, Highland, Springfield, Dover, Beech Grove and Cincinnati Meetings welcomed visitors and joined with them in a noon meal after the meeting for worship. Several visitors spoke at Meetings: Elton Trueblood at Wilmington; Sumner Mills at Fairview; Samuel R. Levering at Leesburg, Russell Brooks at Beech Grove, Rachel Osborn at Caesar's Creek; Levinus Painter at Dayton; Gilbert Kilpack at First Friends in Richmond and Esther Rhoads at West Richmond Friends Meeting. Floyd Moore and Thomas S. Brown joined the Junior and Senior High Young Friends meeting at Quaker Knoll for their Sunday morning worship service.

* * *

Pictures by twenty-two Quaker artists were on exhibition during the conference in the art gallery of Boyd Auditorium. The artists in-

Three "American Friends" from outside the U.S.A., shown here chatting with Russell Rees (left), of Richmond, Indiana, were (left to right), Elohim Ajo of Cuba, Elia Beltran Garcia and Catarina Garcia de Pena of Mexico. Elohim Ajo is the first Friend to graduate from the Matanzas Seminary in Cuba; he plans to be a minister. Catarina de Pena and the mother of Elia Beltran were sisters, the daughters of the first minister of the Friends Meeting at Victoria in Mexico, Santiago Garcia Gonzalez. Catarina and Abigal Garcia were students at Penn Institute, the Friends School for girls. Catarina de Pena and Elia Beltran are active Friends now in Victoria.

Other representatives at the Conference from outside the United States were Herberto M. Sein from Mexico; Nancy Torres from Cuba; Noel Silvera from Jamaica; Kumiko Fukai and Kazuko Asuma from Japan; Hubert and Mildred Mendenhall and Chase Conover from Costa Rica; Daphne Heine from New Zealand; Mary B. Trott from Tasmania; Maurice Creasey and Kathleen Lonsdale from England; Elizabeth Rossinger, Myra Pollard, Helen Lawson, J. Elisabeth Murray and Cecil Evans from Canada.

cluded Phil Hodge of the Wilmington College faculty; Douglas and Rebecca Parker of Wilmington, whose work reflected the years they have spent in Friends service in Mexico; Francis Clark Brown, Friends minister in New London, Indiana; Doris Holly Peters of Rockford, Illinois; Gladys Tollefson, wife of Harold Tollefson, minister of the Sabina, Ohio, Friends Meeting. Among Eastern Friends represented by oils, water colors or wood cuts were Charles C. Dawson, James Kietzman, Earl R. Kirkbridge, Alex Lee, Heidi Lenssen, Gerard Negelspach, Nancy Negelspach, Grace Oehser, Elizabeth Shelling, Polly Thayer, Simone Titone, Elizabeth Davis Wolpert and Marty Hitch Woodruff. Western artists included Stanley Putnam of Portland, Oregon, and Olive Rush of Santa Fe, New Mexico. Fritz Eichenberg, a Friend from New York who is a professional artist and illustrator, submitted three drawings. Eighteen of the pieces were first shown as part of a 300 piece exhibit at Neighborhood House in Philadelphia during Philadelphia Yearly Meeting.

This is the first attempt in the Mid-west to assemble an exhibition of the work of Quaker artists. It is only recently that Friends have stressed art as an aid to full appreciation of the wonder and beauty of creation.

* * *

Wilmington College, in the pangs of an extensive building program, rushed to near-completion two buildings whose construction had been held up by the spring rains in time to be used by the Conference. The beautiful student union was nearly finished, although the lack of an acoustical ceiling was noted when the noise of much talking rose above the dining tables. The new men's dormitory received its plumbing the day before the conference delegates arrived, and, as Sam Marble stated, it is hoped that the Friends who love simplicity found their way into that particular dormitory. The effort and attention given to the conference by the college and Friends in and around Wilmington were much appreciated and will be remembered by the gathered Friends.

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Messages which came out of the Conference, in addition to the Conference Message printed in this issue, included a letter to President Eisenhower urging him to "undertake practical immediate steps to

Three weighty Friends discuss world affairs on a campus bench: (left to right) E. Raymond Wilson of Washington, D.C., just back from ten months in Japan and the Far East; Mary Hoxie Jones of Philadelphia, Conference co-chairman; and D. Elton Trueblood of Richmond, Indiana, leader of vespers.

eliminate the testing of nuclear weapons and to effect complete and supervised disarmament;" a message of greeting to the Conferences of the European Section of the Friends World Committee, meeting July 22-29 at Birmingham, England; and a message from Senior High Young Friends. The Young Friends message was approved enthusiastically by the adult conference. It called for dedicated, concerned Sunday School teachers to share their inspiration with young Friends, and it asked that in the future young Friends participate in more of the discussions and plenary sessions of the adult Friends conference.

In addition, one of the worship-fellowship groups sent a "letter to American Christians" which urged them to make America truly Christian as well as spread the gospel abroad, and particularly called attention to America's great emphasis on armaments and militarism. The Discussion group on Missions and Service approved a statement entitled "Quaker Outreach: Missions *Or* Service, or Missions *And* Service," which has been printed and is available from the Friends World Committee, 20 South 12th St., Philadelphia 7, Penna.

* * *

A panel on Saturday evening of the Conference, moderated by Glenn A. Reece, brought three Friends of widely varying backgrounds together on the platform for some creative thinking on "Growth and Evangelism." Richard P. Newby of Minneapolis, Minnesota, representing Five Years Meeting background, said "We must sound the good news sanely and with power." He stressed that tomorrow's evangelism must go beyond the purely individualistic emphasis, must rise from deeper motivation than fear or self interest, must contain emotion, must avoid emphasis, and must be an evangelism of total commitment, in which the cross as well as the comfort is presented.

Walter Williams of Damascus, Ohio, superintendent of one of the Independent Yearly Meetings, spoke on the conditions necessary for a growing Friends Meeting, recalling the failure of Friends to add to their numbers through the years. He said that when members are alive unto God, when dynamic Christian love prevails, when members are nourished by Christian truth, when the spirit of intercession is present, and when members seek others to win to Christ, then the meeting grows!

The special vocation of Quaker Evangelism has five emphases, said Gilbert Kilpack, director of studies at Pendle Hill, a convinced Friend and a member of Philadelphia Yearly Meeting: (1) We are to call people to a cult, a cult in which we are to wait upon the Lord. (2) We are to call people to a universal priesthood. (3) We are called to speak to people at their individual condition and to resist seeing people in masses. (4) We are called to follow the leading of the Holy Spirit and to stress continued growth. (5) We are called to carry on a living dialogue with other churches, listening and trying to learn from them.

* * *

Leaders of the Worship-Fellowship groups, which met each morning for an hour and a half, were: A. Ward Applegate of Wilmington; Hugh Barbour of Earlham College; Thomas R. Bodine of Hartford,

Connecticut; Harold Burnham of Portland, Maine; Eubanks Carsner of Riverside, California; C. Wayne Carter of Richmond, Indiana; David Castle of Richmond, Indiana; Wayne Conant of Argonia, Kansas; Eric Curtis of Earlham College; Cecil Evans of Toronto, Canada; Joseph and Teresina Havens of Wilmington; T. Canby Jones of Wilmington, Morris L. Kirk of Barnesville; Elizabeth McKie of Wallingford, Pennsylvania; Ferner Nuhn of Claremont, California; Winslow and Ruth Osborne of Concord, New Hampshire; Irving J. Smith of What Cheer, Iowa; Charles F. Thomas of Guilford College, North Carolina; Wilmer Tjossem of Des Moines, Iowa; and R. Furnas Trueblood of Richmond, Indiana. Each Worship-Fellowship group included 18-20 Friends from widely scattered backgrounds and areas. Each group planned its own method of worship and discussion.

* * *

The Conference at Wilmington was the *second* All-American Friends Conference, the *first* being held September 3-10, 1929 at William Penn College, Oskaloosa, Iowa. *The American Friend* for September 19, 1929 reports that 425 Friends outside Iowa were registered. Twenty-seven states were represented at this first conference (the report being made by Homer Biddlecum after he inspected the license plates of cars on the Penn campus.)

The first Conference was considerably more heavily scheduled than the second, with morning watch at 7:00 a.m., discussion groups and open forum in the morning, special interest groups and another open forum in the afternoon, two addresses and music in the evening. Speakers at this first conference included Edward Mott and Frank W. Dell on Evangelism; Raymond Binford and S. Archibald Smith on Education; Thomas E. Jones and William K. Thomas on Christian Principles; Hannah Clothier Hull and Levi T. Pennington on Peace; Agnes L. Tierney and Willard O. Trueblood on Worship and Ministry; Charles M. Woodman and Henry J. Cadbury on Quaker Outreach. Of these Friends, only one, Thomas E. Jones, was present at the second conference.

One feature of the first conference not repeated at the second was a baseball game between pastoral and non-pastoral Friends, with William J. Sayers and Francis R. Taylor as captains. Edgar H. Stranahan and Walter Woodward served as umpires of the game, which was, as Walter Woodward reports it, "not held on the basis of silence."

The second Conference found some joy in the poem by Sydney Bailey on Diversity of Gifts, distributed at the Conference, one stanza of which is:

". . . Some gather in silence in
old meeting houses
In old Quaker bonnets and old
Quaker blouses,
While others in churches have
followed new trends
And program their worship and
yet they're all Friends. . . "

The first All-American Conference also had its ditty also, beginning:

"By the groves of Oskaloosa
On the far-off western prairie
Passmore Elkinton the mighty
Stood erect and called the Quakers
Called the tribes of Friends together. . . "

Maurice Creasey, director of Studies at Woodbrooke, Birmingham, England, spoke on "The Theology of the Holy Spirit" at one of the sessions of the conference. Standing with him here at the entrance to the dining room is Lester Figgins, minister of the Friends Meeting at Noblesville, Indiana.

Conference on Ministerial Training To Be Held

The Committee on Ministerial Training of the Five Years Meeting announces a general conference on the subject of ministerial training, to be held November 22-24, 1957, at Camp Miami, Germantown, Ohio.

Many Friends have become increasingly concerned about the scattered and inadequate and un-Quakerly training that our pastors are receiving. What kind of leaders do we need? How are we to take the steps necessary to secure that kind of leadership? With these and similar questions we as Friends must wrestle until we find better answers.

This conference has been authorized by the Five Years Meeting sessions of 1955, and the Executive Council in session this spring again requested that such a conference be held. The sessions will be open to anyone who has a concern to attend, and Yearly Meetings will be urged to make up delegations of those most keenly interested.

John Harvey, chairman of the Committee on Ministerial Training, is giving six weeks time during July and August to making further plans for the conference. Jack Andrews, preministerial student at Earlham College, is serving in John Harvey's place as pastor of the New Castle Meeting during the two summer months.

Conference on Disarmament

An American Friends Conference on Disarmament is planned for March 6-9, 1958 at the Friends Meetinghouse, Evanston, Illinois. The Conference will be on a representative basis, similar to earlier Friends conferences on civil liberties and race relations. The Friends Coordinating Committee on Peace, an organization composed of Quaker peace groups, is sponsoring the conference.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

Work and Contemplation, by Douglas V. Steere; Harper and Brothers; 148 pages; $2.50.

This excellent little book, so warmly written, will be welcomed by those who have known the author through his earlier pamphlet of the same title that has been helpful to scores of leaders and hundreds of work campers. It will be doubly welcomed by those who have heard Douglas Steere in work camps, in conferences or in classrooms.

This reviewer has enjoyed *all* of these experiences and so has had extra satisfaction in reading the book twice. The fine succinct chapters have grown out of lectures and have the warmth and flavor of Douglas Steere as speaker and teacher; yet they are crammed with the results of careful scholarship and disciplined insight.

In considering the levels of contemplation, the higher contemplation found in Quaker worship moves into real communion, at times. If this had been made explicit it might have helped some readers.

The role of the group in the contemplative life and in the work life is clearly implicit throughout the book; an explicit analysis of this would have been a helpful sixth chapter.

While these chapters are by an American and a Quaker they deal with universal issues. The ineffective contemplative person may see here how to give effective health creating expression to life. The activist may see his way to give creative meaning to work.

Those responsible for the ordering of the work-lives of others will find here fresh insight, and clear moral challenge to help make our social order a society whose primary concern is man-making — man being the kind of creature he is, he *needs work* as well as the products of labor. Genuine work that *has meaning* recreates the worker.

Whether one is engaged in manual toil, machine tending, homemaking, or in the creative arts, this working creature needs a warm relationship to his creator and to the works of creation. The *meaning* of the work is the decisive factor for any person and for any society.

David E. Henley

A Perspective on Nonviolence, a practical guide for community action in America; Friends Peace Committee, Philadelphia; 25c.

This 32 page illustrated pamphlet is an up-to-date, well printed study of nonviolence that will serve as a guide for anyone with a community problem on his hands who wishes to solve it peacefully. Based on the idea that social change can come without violence, it offers techniques as well as a discussion of the history and power of nonviolence. The photographs and a question-and-answer chapter give freshness to the presentation.

* * *

The Draft Law and Your Choices. Friends Peace Committee, 1520 Race Street, Philadelphia 2, Penna.; single copies free.

This brochure presents clearly and fairly the choices a young man faced by the draft can make: service in the Armed Forces, non-combatant duty in the armed forces, alternative service, or non-cooperation with the draft. It is clearly written, brief and directed to young men of any faith, not just Quakers. Primarily educational rather than "propaganda," this pamphlet might well be put in the hands of every young man who is beginning to think about the draft.

HIGHWAYS TO THE STARS

The tourists take the road up Palomar:
Many gaze on the giant telescope
Oblivious of its mighty eye and scope,
As we of God's; some few may find a star.

Jets take another highway overhead;
The stars to them are guides and beckoning lights
Up through the galaxies' uncharted heights
Where only racing comets once had sped.

The third highway leads upward through the mind
Of pondering student; or one who sits alone—
Thoreau gazing at grasses or a stone,
Dreaming of greater freedom for mankind.

A goal once glimpsed leaves others to be sought,
New knowledge leading on to newer thought.

Phoebe W. Hoffman

HARMONY

Under my window the wealth of August lies, . . .
Queen's lace, and goldenrod, . . .
Wild roses, clover bloom;

Within my house I hang a yellow drape,
Place here a crimson dish, . . .
Paint summer in the room,

And all the lovely color is
Reflected deep in me, . . .
The field, the room, the alchemy
Of every bud and tree.

Rosemary Clifford Trott

OLIVE TREE

In moonlight the olive tree,
As day sounds cease,
Holds the silver quiet
Like a dewy fleece.

In sunlight the olive tree's
Bright leaves glimmer;
Like swords of righteous angels
They wave and shimmer.

At sunset the olive tree
Is somber as if foreseeing
How the shadows at Gethsemane
Brought life through death to being.

Phoebe W. Hoffman

THE SMILE, THE ROSE

Today a very lovely thing
Was mine to hold and give;
I held a white rose in my hand,
Watched petalled sweetness live.

And then, because a woman smiled,
I held the white rose out!
We both gave freely as a child,
Who never has a doubt.

That, from the fountain of all good,
Perpetual roses come;
The smile, the rose, ... the giving should
Add to a joyful sum.

Rosemary Clifford Trott

The Sunday School Lesson

Prepared by John C. Harvey

August 18
Jonathan: Nobility In Friendship
I Samuel 18, 19, and 23

In 1937 Henry Churchill King wrote a book called, "The Laws of Friendship." The outline of this book is the outline of the character of Jonathan as expressed so beautifully in his friendship with David.

First, as a basis for establishing a friendship, both parties need integrity and depth and breadth of personality. Without this, Jonathan and David could not have made or kept their covenant of friendship. Each one had in his own personality something solid to build on, and each recognized it in the other. "I am what I am" has real meaning as the beginning and basis of a genuine friendship. It is a most heartening experience to realize that a friend knows us as we really are, and fully accepts us on that basis.

The reader senses something of the tension under which Jonathan lived in order to be a friend of David. Family ties were strong with him, and they came into sharp conflict with his loyalty to David. He was risking much that was exceedingly valuable to him as he continued the friendship. The genuineness of his loyalties is seen clearly as he talked with his father and was able to bring David safely into the presence of Saul for a considerable length of time. The vitality of Jonathan's friendship is shown vividly in this instance. (I Sam. 19:7)

We can learn from Jonathan how to face situations where we have conflicting loyalties. He did not avoid the conflict, but kept in vital touch with both Saul and David.

Another main point in King's outline of the laws of friendship is that of mutual self-giving and answering trust. Without this interchange, a friendship rapidly deteriorates. We are willing to give of ourselves to a trusted friend because we know that what we give will not be lost, despised, or trampled upon. Jonathan sacrificed greatly in his loyal friendship with David. He could feel safe in giving deeply of himself because he completely trusted David. We as Friends would say that both of these men recognized "that of God" in each other, and "answered" to it fully.

The abiding value of friendship is shown powerfully in the 23rd chapter of I Samuel. David was at his lowest point, where he could see no assurance of any future usefulness. Jonathan sensed this, and arose and went to him, and "strengthened his hand in God." This is transforming. At times of discouragement we crave and need someone who can do more than speak general words of cheer. We need someone who can bring a renewal of inner strength "in God." Friendships of this kind are those which make life really worthwhile. This second covenant which David and Jonathan made had a deeper current in it than their first covenant, for this time they both keenly recognized God's hand in their relationship. This is the friendship "plus" which we as Friends often find in our Meetings.

Questions: What do you think of friendships which always avoid the controversial subjects? Are we living up to our name of "Friends?"

August 25
Amos: Crusading for Righteousness
The Book of Amos

Why is it that it is so hard for a rich man to enter the kingdom of heaven? Why is it so hard for a rich nation to keep a virile concern for social justice? A thorough study of the book of Amos should help answer these questions.

The picture in Amos 6:4-7 is a picture of those who, as we say today, figured that "they had it made." They were "on top of the pile," and were living on the fat of the land. Why think of sordid things like human need, when they could drink wine from bowls? Why consider suffering, when they could pamper their bodies with the finest oils? "Positive thinking" in regard to their blessings made it seemingly unnecessary to dwell on the problems of those "less fortunate."

But these few luxuriating individuals ignored one important fact. The semi-arid land in which they lived, although it seemed like a land flowing with milk and honey to the Israelite nomads who had come from the desert, was not fruitful enough to allow *all* of the people to live in such luxury. Those who did live in luxury had no conscience about it. Of course, one sees parallels in our life today. It is easy to see that the American standard of living is very high, materially speaking. A greater percentage of the people in our country enjoy more luxuries of living than in any group as large in any age.

But we cannot consider the picture merely from the viewpoint of one nation's advantages or disadvantages. Today we must consider the words of Amos in a *world-wide* context. Today the prophet might still say, in larger context, "Woe to those who stretch themselves comfortably on their couches while there are terrible iniquities in the world."

The weighed words of Sir Harold Hartley, quoted by Kathleen Lonsdale in her address at the recent Conference of Friends in the Americas, should cause us to ponder seriously some aspects of our lives. The import of this statement is that it is a physical impossibility to raise the standard of living in all the world to that point which many people in the Western world have come to think of as normal and necessary. The population of the world is too great in relation to the available resources. Waste and callousness have no place in a Christian's life today.

Friends also need to do much more objective thinking in relation to alcohol. Surely a person cannot rest easy with problems of this nature confronting us. Some have reacted against the preaching against beverage alcohol, and have pointed out that the problem goes much deeper than the drinking of the liquid. On the other hand, we have too many people who forget that the results of drinking are nearly often social results. What the drinker does affects others who do or do not drink, so that it is more than a personal problem. Let us not despise the ways in which others attack this complex of problems; but let us be as objective as we can, making sure that we are doing something to promote temperance in our personal lives and in our communities.

Questions: Can a lone person do anything to bring about more social justice? How does a social concern grow?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

Kenneth Crooks, former principal of the Happy Grove School in Jamaica, and his wife Nellie are living at the Friends Center in Worcester, Massachusetts, this summer while Kenneth Crooks is doing work at the Worcester Foundation for Experimental Biology. Kenneth Crooks has been on the faculty of the State College at Fort Valley, Georgia, for the past several years. He is a member of the Board of Education of the Five Years Meeting of Friends.

* * *

Theodore Paullin of Hartford, Connecticut, has been appointed Director of International Seminar Programs in Europe for two years by the American Friends Service Committee. He will leave in August to visit seminars in Warsaw, Kranj, and Yugoslavia, then in progress. His wife, Ellen Paullin, music director at the Wilmington Friends Conference, and daughters, Marcia and Karen, will follow in September to their Paris home.

* * *

Alamitos Friends Church in Garden Grove, California, began a week-day program of recreation on June 21. Young people of Junior High age and older are invited to a program of recreation on Tuesday and Friday evenings which will include Bible Study on Tuesday, taught by the pastor, T. Eugene Coffin, games of all kinds, a snack-bar and a fire-sing for closing ceremonies. Fred Schroeder, the Youth Council and a committee of adult volunteers are organizing the program.

* * *

Kathryn Sidwell, a sophomore at Barnesville Friends School, Ohio has been awarded a trip to England this summer for her essay on the Friends peace testimony. She sailed early in July. The contest was initiated by Charles Marland, a London Friend visiting in this country. He promoted the contest in a number of Friends schools with the hope of stimulating interest in the subject of peace and the part Friends should play in it. Kathryn Sidwell is the daughter of Floyd and Florence Sidwell of Columbiana, Ohio.

* * *

Dorothy S. Starr, who has edited the *Canadian Friend* for the past eight years, has resigned that position and will be succeeded by Mary Needler of Toronto. The appointment was announced by the Home Mission Committee of the Canadian Yearly Meeting, effective July 1. Dorothy S. Starr is returning to her nursing profession in an administrative position at the Ottawa Civic Hospital. Any communications to the *Canadian Friend* should be sent to Mary Needler, "The Canadian Friend," 60 Lowther Ave., Toronto 5, Ontario, Canada.

* * *

George and Eleanor Loft will serve in Salisbury, Southern Rhodesia, for two years beginning in September as American Friends Service Committee representatives in the Central African Federation. They will work in cooperation with Friends in Salisbury on plans to develop a Friends Center where people of all races can meet together and freely discuss political and social problems peculiar to this area. The Lofts, who have three children, are members of Lansdowne Friends Meeting. He has previously served with the national office of the AFSC.

* * *

Eighty-three scientists, religious leaders, educators, labor leaders and other prominent Americans in a telegram sent July 8 supported President Eisenhower's "continued determination . . . to negotiate a first step disarmament agreement with the Soviet Union and the other major powers." Calling for "positive leadership," the signers of the telegram stressed the need to end "all nuclear weapons tests which can be detected by a United Nations monitoring agency." Among the Friends signing the message were Clarence E. Pickett and E. Raymond Wilson.

* * *

Rolla Foley, formerly at Wilmington College and one-time head of the music department of the Friends Schools in Ramallah, Jordan, is now on a tour of Scandinavia, the Middle East, Africa and Spain collecting and editing folklore material. An authority on the Arab folksong he has been called upon for material to be used by religious groups and international groups such as Unesco and Unicef. His travel is under a Rockefeller Grant. He will visit the Ramallah Schools and the Friends Africa Mission in Kenya during the summer tour. Rolla Foley's home is now in New York, where he has been associated with the Rockefeller Foundation and Columbia University.

* * *

Sheldon G. Jackson, President of the Friends Bible College of Haviland, Kans., has announced that the Board of Directors has authorized the Commerce Research Group of Chicago to proceed with plans for the organization and establishment of a home for retired men and women at Topeka, Kansas. A preliminary plan for a building to accommodate 300 men and women has been made by the Research Group. In conjunction with the program, the Bible College is planning to establish courses in gerontology in the curriculum, including a work-study program at the new residence for retired people. For further information, write Mr. Paul Weinberg, Director of the Retirement Program, Commerce Research Group, Pure Oil Building, Chicago 1, Illinois.

* * *

Pastoral changes in Iowa Yearly Meeting include the following: Donald Brandenburgh, pastor at Paton, is moving to California; Edgar Barcus of Beloit, Ohio, is now serving as pastor of the Canby Meeting; Gerald Collier, formerly pastor of Stockport and Hickery Grove, is to be pastor at Chester; Pauline Comly is retiring from the Chester pastorate because of ill health; William Griggs of William Penn College who served the Hopewell Meeting is to take further work at Asbury Seminary; Clifford Wolfe of the Bloomington Meeting will succeed Taylor and Irma Guthrie, who are retiring from West Branch; Richard Hartman is moving from Greenville to the Ackworth Meeting; Audry Miller is leaving the Liberty Meeting; Worthy A. Spring is leaving the New Providence Meeting to return to the Evangelical United Brethren Church; Frieda McLelland is beginning service at Bloomington.

* * *

Chester, Dover and Sabina Friends Meetings in Ohio (Wilmington Yearly Meeting) sponsored the first Junior Camp to be held at Quaker Knoll near Wilmington over the long Fourth of July weekend. Twenty-five young Friends, aged 9 to 12, camped out under the leadership of Harold Tollefson, Judy Bentley and Marie Hobson. Richard Gaskins, Rendel Carey and Margaret Had-

Coming Events

AUGUST 5-10—North Carolina Yearly Meeting; Guilford College, N. C.

AUGUST 6-11—Baltimore Yearly Meeting; Western Maryland College, Westminster, Md.

AUGUST 15-20—Wilmington Yearly Meeting; Wilmington College, Ohio.

AUGUST 15-20 — Iowa Yearly Meeting; Oskaloosa, Iowa.

AUGUST 16-22—Indiana Yearly Meeting; Earlham College, Richmond, Ind.

AUGUST 20-25—Western Yearly Meeting; Plainfield, Ind.

AUGUST 24-31—North American Young Friends Conference; Five Oaks Camps, Ontario, Canada.

ley were also on the planning committee. The total membership of the three meetings joined the campers on Sunday morning for a Meeting for Worship held at Quaker Knoll. Wilmington Yearly Meeting holds camps for older young Friends at Quaker Knoll, but this is the first Junior Camp to be held. It will serve as a pilot project for other Meetings planning camping experiences for their younger Friends.

* * *

A "Non-violent action against nuclear weapons" is to be held in Las Vegas, Nevada, August 3-9 by a group of volunteers with Lawrence Scott as coordinator. The group feels that the time has come for non-violent action against the evil of nuclear weapons and that a conference-workshop in Nevada will give an opportunity for a demonstration at the site of the testing. Hiroshima Day on August 6 will be recognized there and in many other communities. Some of those on the National Committee planning the protest are James Bristol, Dorothy Day, William R. Huntington, Homer A. Jack, Russell Johnson, Milton Mayer, A. J. Muste, Robert Pickus, Bayard Rustin, Emily Parker Simon, John Swomley, Lyle Tatum and George Willoughby. Those interested should write Lawrence Scott, Room 1601, 1133 Broadway, New York 10, New York.

* * *

One hundred seventy-five Young Friends are expected at the American Young Friends Conference to be held August 24-31 at Five Oaks Camp, Paris, Ontario, Canada. The theme is "The Christian and the Community." Dan Wilson of Pendle Hill will be keynoter; other leaders include Ed Beals, Floyd Moore, Harold Walker, Xen Harvey, Harold Chance, Paul Cates, Lowell Roberts and Robert Osborne. Two young Friends, Jim Perkins of Howard, Kans., and Shadrack Okava, an East African Young Friend studying economics at Lawrence, Kansas, hope to visit Richmond, Philadelphia, and other centers en route to the Conference in an informal program of Quaker visitation. Age limits for the Conference are 18-30. Young Friends from all Yearly Meetings are cordially invited to attend. Write Margaret Smith, What Cheer, Iowa, for further information.

* * *

In September, 1949, a group of scientists, including a number of Friends, deeply concerned at the increasing use of science for destructive ends, met at Haverford, Pennsylvania, and organized the Society for Social Responsibility in Science. Others trained in pure or applied science and interested in such a Society are urged to write Elmer Goetz, Jr., 1319 Wakeling St., Philadelphia 24, Pa. to apply for membership. The Society has recently made available some literature: "Social Responsibility in Science" by Arthur Morgan, "The Dilemma of the Scientist" by J. Bronowski, and "Three Essays on Social Responsibility" by Kathleen Lonsdale, V. Paschkis and O. T. Benfey. The pamphlets are available at 20c or in quantities on consignment from O. Theodor Benfey, 706 National Road West, Richmond, Ind. Free literature describing the purposes of the Society is also available.

* * *

Young Friends in England are sending six young Friends as observers to the Sixth World Festival of Youth and Students to be held in Moscow July 28 to August 11. They have considered carefully the objections raised to attendance at such a gathering, which is supported by the Russian Government, but they state, "We attend the Festival as observers and not as delegates, thus signifying that we do not accept the opinions and beliefs of Communists. As Christians we know we must meet all people in a loving and open spirit, in sharing mutual experiences we may come to a deeper understanding of each other, and we may learn how to live and work together to make a world in which true peace is a living reality. Our witness may pass almost unnoticed, but we must make it, knowing that God is at work in every situation." It is expected that 30,000 young people from all over the world will attend the Moscow Festival.

* * *

Friends have been invited to share in the religious part of the Jamestown Festival in Virginia, commemorating the 350th anniversary of the first permanent English settlement in this country. The day assigned to Friends is August 2 and it is hoped that Friends from many parts of the country will find it possible to attend on that day.

Services will be held in the old Tower Church at Jamestown, Virginia, with D. Elton Trueblood giving a lecture on Quakers and Quakerism at 2:00 on Aug. 2 and at 3:00 a worship service held after the manner of Friends.

In the early days of Virginia history, we are told, Friends were the second strongest denomination, in spite of persecution at Yorktown and other points. The Commission in charge of the Jamestown Festival asked that Friends be included in the program and the plans for August 2 are the result. Details are being handled by a committee appointed by Virginia Quarterly Meeting, Emmet M. Frazer chairman. The committee is concerned that this shall be a real service of worship and in no sense a display or pageant. It is hoped that large numbers of Friends can be present in aid in carrying the spirit of the meeting for worship.

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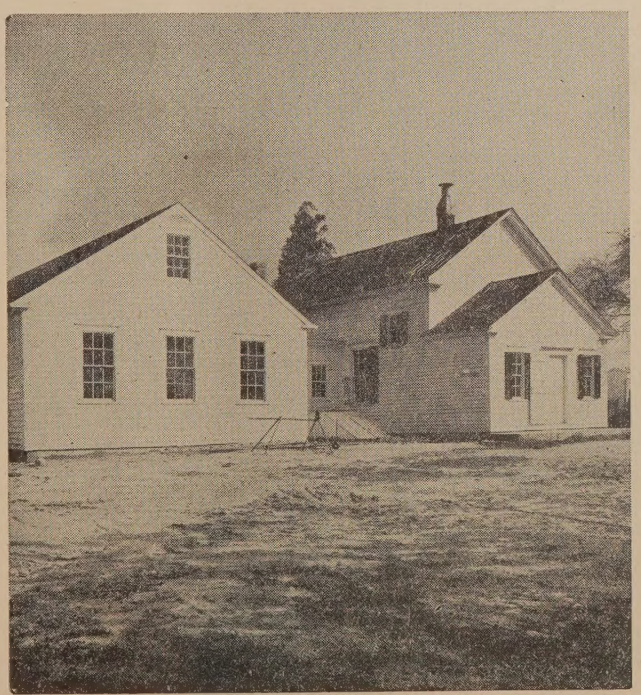
A report on the Palestine Refugee Situation for 1956 prepared by A. Willard Jones, a Friend and Executive Secretary of the Near East Christian Council Committee for Refugee Work gives some of the highlights of the important work of



The Smith Neck Friends Meeting in South Dartmouth, Massachusetts, has been enlarged recently by a twenty thousand dollar addition. To the left above is the Meeting House, to the right is the social hall. An article in the New Bedford Inter-church News Letter states that two years ago the Smith Neck Friends Meeting was in a static condition with a minimum of activities and a budget of a few hundred dollars. Today the Meeting is a dynamic center of the community, with an active Church School, Meeting for Worship and men's group of over thirty men. A campaign begun in the summer of 1955 among Meeting leaders and the summer people who throng the Smith Neck area raised nearly enough money for a new addition to the Meeting, and further work during the two years since has given the Meeting new life. James A. Coney is now minister of the Meeting.

that Committee. Two emergencies during the year, the March earthquake in Lebanon and the Suez crisis, made the work of the Committee more difficult. A hopeful note was sounded when the Second Beirut Conference was convened in May 1956 under the joint auspices of the World Council of Churches and the International Missionary Council. The Conference affirmed that "political measures hold the key to meeting the human problem," and stated that the churches have a three-fold duty: acquaint themselves with the facts, insist that governments redouble their efforts to contribute to a just political solution, appeal for adequate funds for the needs of the refugees.

Although the Hungarian refugee operation overshadowed the situation of new refugees in the Near East, a sum of more than $40,000 was collected and placed at the disposal of the Advisory Council of Voluntary War Relief Efforts in Egypt. Activities supervised by the Committee for Refugee Work dealing with long-standing refugees in the Near East included 807,392 pounds of clothing, 584,-253 pounds of foodstuffs, medical assistance, earthquake relief, loans to help in the rehabilitation of 666 refugee families, rehabilitation projects in West Jordan, East Jordan, Gaza and the Lebanon.

BIRTHS

COWGILL—To Joseph and Ruth Ross Cowgill of Hillsboro, Ohio, a daughter, Retta June, on July 1.

COX—To Lowell Wade and Christine Furbay Cox, a son, Matthew Gregory, on June 27, at Tucson, Arizona.

HAMPTON—To Marvin and Maribeth McCracken Hampton of Newberg, Oregon, a son, Richard Marvin, on May 23.

HOSKINS—To Jack and Glenneta Hoskins, a daughter, Shari Lynn, on Feb. 18, at Newberg, Oregon.

KARNES—To Robert and Mary Jane Karnes of Rainsboro, Ohio, a daughter, Amanda Jo, on June 3.

KNOKE—To Paul and Martha Knoke of Rochester, New York, a son, Paul Allen III, on May 13.

MALLISON—To Glenn and Carolyn Mallison of Rochester, New York, a daughter, Melanie Clare, on May 24.

MATCHETT—To William H. and Judith Wright Matchett of Seattle, Washington, a son, Stephen Chapman, on May 10.

ROSS—To Stephen and Mary Ross of Newberg, Oregon, a daughter, Kimberlee Laine, on January 27.

STANLEY—To Everett and Marilyn Weed Stanley, a son, John Everett, on June 5, at Plainfield, Indiana.

TONE—To Wayne and Ethel Abrams Tone of Hillsboro, Ohio, a daughter, Sheryl Lynn, on July 6. Wayne Tone is pastor of the Fall Creek Friends Meeting.

MARRIAGES

COOK-MORROW — Ruth Morrow of Chicago, Illinois, to Weldon Cook of Skokie, Illinois, a member of the Friends Meeting in Earlham, Iowa, on June 10, at the Little Brown Church at Nashua, Iowa.

HILL-MCCOY—Rosalie McCoy to James E. Hill on June 23 in the Fall Creek Meeting House, Hillsboro, Ohio.

RICHEY-HANCUFF—Beverly Hancuff of Vancouver, Washington, and Milton G. Richey of Newberg, Oregon, at First Friends Church, Vancouver, January 5.

DEATHS

ARVIN—Jean M. Arvin, suddenly on Easter Sunday morning, April 21, aged forty-four, at her home near Sherwood, Oregon. She was born at Salt Lake, Utah, married Garland C. Arvin in 1934, moved to Portland in 1945 and to Sherwood in 1949. She taught at Elliott school in Portland She is survived by her husband; her son Jerry; daughter Jean Pohl and grandson of Wellsville, N. Y.; and mother, Annette McBroom of Salt Lake City. Funeral service was held at Newberg with Charles Beals and Levi T. Pennington officiating.

AUSTIN—Barbara A. Austin, on Feb. 6, at Champoeg, Oregon, aged eighty-nine. She is survived by a daughter, Louise Austin, and a son, G. K. Austin. Funeral services were held in Newberg with Levi T. Pennington and Charles Beals officiating.

BUSH—Dosha H. Bush at Newberg, Oregon, on March 5. She was born in 1885 at North Branch, Kansas, daughter of Thomas and Martha Ratcliff. Her husband, Alva Edison Bush, whom she married at Lewiston, Idaho, in 1915, preceded her in death in 1924. For the past 24 years she has made her home in the Newberg and Springbrook area. She taught school for many years in this area and other parts of Oregon and Idaho. She is survived by one daughter, Aileen D. Egan, and one son, Alva E. Bush. Funeral services were held at Newberg with Carl Miller and Levi Pennington officiating.

COLLINS—Edward H. Collins, on June 23, at Iowa City, Iowa, aged ninety-eight. He was born in a log house in Henry County, Iowa, November 25, 1858, and was united in marriage with Ella Wilmeth on November 29, 1895. To them were born three children of whom one, Blanche Hallowell, survives. Ella Collins passed away in 1903. In 1905 Edward Collins was married to Bessie Ferguson of Marshall County, Iowa, a minister of the gospel in the Society of Friends. To them was born one son, J. Bevan Collins of Mt. Pleasant, Iowa. They served Friends Meetings at Hubbard, Illinois Grove, Bloomington, Smyrna, Richland, Cedar Creek and Salem in Iowa Yearly Meeting, their home for the past twenty years being Salem. Funeral services were held in Salem with Lewis May, pastor at Salem, in charge, with Ardeth Anderson, pastor at Cedar Creek, assisting. Burial was at Cedar Creek.

ELLIOTT—Marguerite Price Elliott at Salem, Oregon, on June 4. She was born in Illinois in 1869. Her father, James Price was an early Friends minister in Oregon Yearly Meeting, and she attended Pacific College in 1892. She married Frank A. Elliott, who became Oregon's first state forester. She was a clerk of Oregon Yearly Meeting for many years. She is survived by her sister, Myrtle Price Gardiner of Newberg; brothers D. P. Price and O. L. Price of Portland. The funeral was in Salem, where she had lived for many years.

GREEN—Elmer Green, on June 12, at the home of his daughter, Myrtle Fanno of Progress, Oregon. He was seventy-eight. He was born in Label County, Kansas. He married Martha E. Brown at Cleo, Oklahoma, in 1903. She preceded him in death as did two sons. The family moved to Oregon in 1920. Surviving are two daughters, Myrtle Fanno of Progress and Thelma Green of Newberg, and a son, Merle Green of Seattle. Funeral services were conducted at Newberg Friends Church with Charles Beals and Charles Haworth officiating.

HARTLEY—Thekla Hanson Hartley, on May 24, at a nursing home in Topsham, Maine, aged eighty-eight. She was the widow of H. Robert Hartley. Born Dec. 6, 1868 in Harryda, Sweden, she came to this country 64 years ago, residing in Winthrop and Cambridge, Mass., before coming to Brunswick, Maine, in 1906. She was a member of Durham Monthly Meeting of Friends and the Women's Christian Temperance Union. She is survived by five sons, three daughters, 13 grandchildren and 18 great grandchildren.

HOSKINS—Carrie Hoskins, on March 15, at the home of her niece, Mrs. Calvin Choate, at the Friends Conference grounds, Twin Rocks, Ore., where she had made her home for the past ten years. She was ninety-one. She was born at West Newton, Indiana, daughter of George and Rebecca Hoskins and a member of Vermillion Grove Meeting. Funeral services were held at Newberg with Carl Miller officiating.

HOSKINS—Elsie Hoskins, on December 14, 1956, at Newberg, Oregon, aged seventy-nine. She was born at Pleasant Plain, Iowa, and came to Newberg twenty years ago from Central City, Nebraska. She was a loyal and faithful member of Newberg Friends Church and the W.C.T.U. Funeral services were conducted by Charles Beals.

JOHNSTON—Mabel Johnston, on October 12, 1956, at Philadelphia. She was the mother of Victor Johnston of Newberg, Oregon, and had lived at Sherwood and Newberg. The funeral was held at Central City, Nebraska.

JONES—Minnetta A. Jones, on May 28, at her home in Brunswick, Maine, aged seventy-five. She was born in Brunswick, March 18, 1882, the daughter of Thomas and Amy Lunt Jones. She attended Brunswick schools and resided in Brunswick all her life. A birthright member of Durham Monthly Meeting of Friends, she was an elder and served in the capacity of Assistant Clerk and Sunday School teacher for many years. She was especially active in the missionary work and Women's Christian Temperance Union. Surviving are two sisters, Maria B. Jones of Brunswick and Gertrude Wight of Old Orchard, and a brother, Leonard B. Jones of Brunswick. Funeral services were in charge of Glenn McKee, with interment in Jones Cemetery.

NEWBY—Clarice J. Newby, wife of Ross A. Newby, on October 16, 1956, at Newberg, Oregon. Surviving are three sons, the Rev. Wilbur V. Newby of Baltimore, Md., Gerald R. Newby of Newberg, and Kenneth L. Newby of Orlando, Fla. The funeral was in Newberg with Charles Beals officiating.

PEIRCE—E. Glen Peirce, on June 6, 1956, at Newberg, Oregon, aged 77. He was born in LeMorle, Iowa, and came to Newberg from Kansas in 1919. His wife, Stella, preceded him in death in 1930. His daughter, Mary St. Marie, and one granddaughter, survive. Funeral services were held at Newberg Friends Church with Charles Beals and Levi T. Pennington officiating.

PICKERING—Elizabeth Ann Pickering, a member of University Friends Church, on May 31, in Wichita, Kansas, aged eighty-nine. She was the daughter of David and Barbara Beamer and was born September 1, 1868, in Clay County, Indiana, near Bowling Green. She came as a child with her parents to Cherokee County, Kansas. On September 18, 1889 she was married to Joseph Pickering, who died in 1902. Her long Christian life began at a tender age. She joined the Methodist Church in the community and later transferred her membership to Friends with her husband's membership. She moved the family to Wichita, Kans., after her husband's death and the entire family took part in church life. She was Superintendent of the Sunday School of the North Wichita congregation, then an out-post. She was an overseer in the University Ministry and Oversight and Pastoral Committee. For her, Christian living was a vital day-by-day friendship with her Heavenly Father. Four daughters survive: Rachel M. Chance, Bertha J. Pickering and Iva V. Pickering of Wichita; and Ruth Schmoe of Seattle, Washington. Burial was in Maple Grove Cemetery, Wichita.

REMPEL—David L. Rempel, on December 14, 1956 at Newberg, Oregon, aged sixty-six. He had been a farmer at Dutton, Montana, before coming to Newberg three years ago. Surviving are Reba Rempel and three sons one of whom is Evan Rempel of the George Fox College faculty. Funeral services were conducted by Charles Beals.

WILLIAMS—Annie Edgerton Williams, one June 14, in Guilford County, North Carolina. She was born near Fremont, North Carolina in 1870, the first child of John Henry Edgerton and Sara Elizabeth Moore Edgerton. In December 1878 in a Meeting conducted at Woodland by her Grandfather John Moore and Nathan Perry of Kansas she made a public profession of faith and in 1892 at New Garden she further offered herself to full time service as the Lord might wish. Her service was varied. She taught school, did evangelistic preaching, helped organize the North Carolina Christian Endeavor Society and was active in the Women's Christian Temperance Union. For seven years she served on the Mission Field in India. On her return to the United States she did brief pastoral work. As a member of the Five Years Meeting Mission Board her varied experiences proved valuable. She was active in the work of North Carolina Yearly Meeting and served on many important committees. New Garden Meeting has greatly appreciated her many services over the years as an Elder, Sunday School Teacher, Missionary Society President, and her vocal ministry. On July 27, 1905, she married Dr. John Drewry Williams. The home they established was a blessing to many. Visiting Friends from all over the world and many missionaries on furlough were made welcome with them.

WILSON—Myrtle E. Wilson, on January 31, at Newberg, Oregon, aged seventy-seven. She had been a resident of Newberg for 61 years. She is survived by a daughter, Lois Allen of Toledo, Oregon; two sons, Wendell Wilson of Astoria, Oregon and Joe Wilson of Portland; two sisters, Jessie Fendall and Mabel Hoskins. Charles Beals officiated at the funeral service.

WANTED

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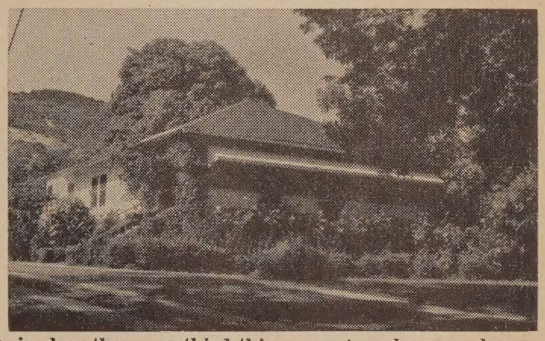
WANTED U.S. HOMES

William James, a young Cuban of university age, would like to spend some time working on an American farm. Ariel James, now in the eighth grade, would like to attend a public high school in the United States while living in an American home. The boys are the sons of the resident director of the Banes Friends School in Cuba. Both boys are fine young men whom I can recommend to an American family. Any Friend interested in providing a home away from home should write:

Hiram H. Hilty
Guilford College
North Carolina

Will You Help Us

Honolulu Friends need your help. We have been encouraged in the purchase of suitable property for our growing needs as a Monthly Meeting and as a Center of Friends Activities We require $35,000 in all.



We have been able to raise less than one third this amount, and we need your assistance. Contributions however great or small may be sent to Doak C. Cox, Treasurer of Honolulu Monthly Meeting, 1929 Kakela Drive, Honolulu, Hawaii.

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry.)

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m. Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6883.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block East of Ridge Blvd., Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.); Take bus to 108th and Western; Phone CEdarcrest 3-9878. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister, 10729 S. Maplewood Ave. Phone CEdarcrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.) Office phone: UN 1-0739. Unified Meeting for Worship and First-day school 10:00 a.m. June 16 through September 1, inclusive. Clerk: Rayburn W. Cadwallader, 3576 Zumstein Ave., Phone EA 1-7654. Pastoral Minister: Don Stanley, 876 Lafayette Ave. Phone MU 1-6528.

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30, C.E. 6:30, Prayer Mtg. Wed. 7:30. Glen and Mildred Rinard, Pastors. Phone 5634.

Columbus, Ohio — Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a. m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Dallas, Texas—Meeting for worship Sunday 10:30 a.m., 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S.M.U., phone LA 8-9810.

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado — Mountain View Meeting. Unprogrammed meeting for worship 10:30 at 2026 S. Williams. Clerk, WE 4-8224.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 2920 30th Street. South Entrance. Visitors telephone AMherst 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento. S. S. 10:15, Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan — Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois — Downers Grove Monthly Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Coonley School, 1400 Maple Avenue. First day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 1 Florida Union.

Grand Junction, Colorado — Friends Church, Orchard Avenue and 25th Street, Sunday School 10 am., Church 11 a.m. and 7:30 p.m. Pastor. Dwight Smith, 2810 Elm Ave. Phone CH-30146

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. Friends Meeting, 800 Quaker Lane, P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Honolulu, Hawaii—Friends Meeting House 2426 Oahu Avenue, Honolulu. Telephone 999447. Meetings for Worship Sundays, 10:15 a.m. Children's Meeting 10:15 a.m., joins meeting for fifteen minutes. Monthly Meeting every 2nd Thursday at 7:00 p.m. Clerk: Christopher Nicholson.

Indianapolis, Indiana — First Friends Church, 3030 East Kessler Boulevard. 9:30 Church School; 10:45 Morning Worship; 6:00 p.m. Quaker Club for Youth. Errol T. Elliott, Minister; Gene Lewis, Minister to Youth; Office Phone, Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Rev. Allen Reynolds, Minister.

Jacksonville, Florida — Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVergreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:45 a.m. at 306 W. 39th. Visiting Friends welcome. Call Ha 1-8328.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, RIchmond 70715.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street — Phone TWinbrook 5-7110.

Lynn Massachusetts—Friends Center, 20 Phillips Ave., Off Lewis St. Meeting for Worship, Sunday 10:00 a.m. Tel. Ly 2-3379 or Ly 5-7826.

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. at 822 Washington. Secretary, Esther McCandless, 234 Jones, JA 5-5705

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooresville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

New Bedford, Massachusetts — Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. James A. Coney, Minister, 29 Tremont St., WY6-4041.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th Street, New York City from May through September 29 each Sunday at 11:00 a.m

Orlando-Winter Park, Florida—Worship 11 a. m. Sunday. Meetinghouse—Marks & Broadway Sts.

Pasadena, California — First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

Oblong, Pawling, New York — Meeting For Worship each Sunday through September 1, 10 a. m.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthrone. Bus to S. E. 35th Place. Gerald W. Dillon, Minister, Phone BElmont 4-3107.

Richmond, Virginia — Friends Meeting, 4500 Kensington Ave. Worship 11 a.m. Bible School at 10 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9983 Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

St. Louis, Missouri—Unprogrammed. Y.M.C.A., 1528 Locust 11 a.m. Phone Flanders 2-3116.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Toledo, Ohio — Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30 Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's group 6:30 p.m. Office address, 310 E. Philadelphia St., W. Oscar O. Marshburn, Clerk; Harold Walker, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Avenue at Glenn. Church School, 9:00 a.m., Meeting for Worship, 10:00 a.m. and 7:00 p.m. Youth Groups, 8:00 p.m. Prayer Meeting, Wednesday, 7:00 p.m. Ministers, Robert E. Cope, Norman Huff and Lela Gordon. Office phone, AMherst 2-3373.

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